

G R A C E,
MERCY and PEACE:

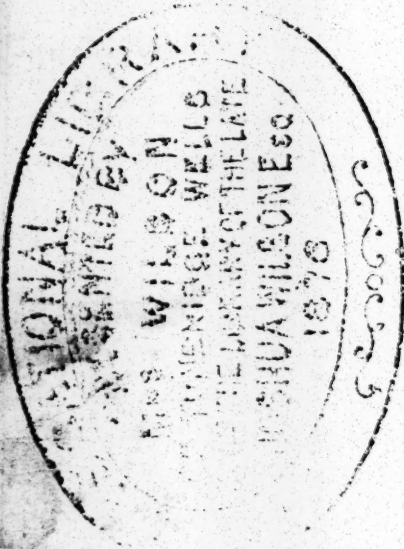
Containing,

1. *God's Reconciliation
to Man.*
2. *Man's Reconciliation
to God.*

By **HENRY DENNE,**
An unworthy Servant of the Church.

*Not by Arms, nor by Power, but by my
Spirit, saith the Lord of Hosts,
Zach. 4. 6.*

L O N D O N,
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A

PRAYER.

O Lord God, Father of our Lord Jesus Christ, who hast given Commandment unto thy Apostles and Ministers to preach the Gospel to every Creature: Behold, O Lord, the Oppositions and Threatnings which the Enemies of thy Grace have breathed forth against thy Truth, and thy Servants for thy Truths sake. How they gnaw their Tongues for pain, and blaspheme the God of Heaven, not repenting them of their Deeds. Behold the Troops that are assembled together against the Lord, and against his Anointed Son Jesus Christ,

*Christ for to do whatsoever thy
Hand and thy Counsel hath de-
termined before to be done. Now
let the Lord grant unto his Ser-
vants, that with all boldness they
may speak thy Word, being nothing
terrified by the Adversary; That
the Light of the Grace of God may
shine in the Hearts of his People,
that the Man of Sin, and Son of
Perdition, may be destroyed by the
Brightness of thy coming. Amen.*

God's

God's Reconciliation to Man.

ACTS X. 36.

*Preaching Peace by Jesus
Christ.*

IT was our Saviours Commandment unto his Apostles, *Luke 10. Into whatsoever City ye come, say unto them, the Kingdom of God is come nigh unto you, verse 9. And into whatsoever House ye enter, first say, Peace be unto this House: And if the Son of Peace be there, your Peace shall rest upon it: If not, it shall turn to you again, verse 5, 6. I am this Day by the Providence of the Almighty, come a Stranger to your City; and now what fitter Subject can I think of for a Stranger to speak unto Strangers than the glad Tidings of Peace by Jesus Christ.*

A 3

Cornelius

Cornelius the Centurion, with his Kinsmen and near Friends, are the Auditors, *Peter* is the Preacher. And this Text a part of that Sermon, at the Preaching whereof, the *Holy Ghost fell on all them which heard the Word*, ver. 44. O that the Lord would vouchsafe that the like effect may this day follow the Preaching of the Word of this life! that as many as hear me this day, may go away filled with the fullness of God. *Peter* doth seem to say in effect thus much; You are here met together, to attend unto the Word of Salvation delivered from my Mouth; I can preach to you no other Gospel, than that which was before by the Prophets declared unto the Children of *Israel*, in due time to be revealed, (that is to say, *Peace by Jesus Christ, he is the Lord of all.*)

The Proposition from these Words, is, that the Gospel is a Doctrine of Peace by Jesus Christ.

This Doctrine propounded, needeth not so much Proof as Explication; namely, to shew unto you what manner of Peace this is, which is holden forth unto you by the tender of the glorious Gospel.

his Gospel, I hope you do not expect that I should this day declare unto you any outward, temporal, or worldly Peace; in the midst of these Distempers, I would I might, and be yet a true Prophet. The Peace which is the subject of the Gospel, is like the Kingdom of Christ, [being indeed a part of it] *not of this World*, John 18. 36. The Peace which came by Jesus Christ, is not an earthly Peace: Our blessed Saviour will not, that you should entertain or harbour such a Thought as this: *Think not that I am come to send Peace on Earth; I came not to send Peace, but the Sword; for I am come to set the Daughter-in law against her Mother-in-law, and a Mans Foes shall be they of his own Household*, Matth. 10. 34. If any one then shall preach unto you, that if you will imbrace the Gospel, you shall have outward Peace and Prosperity: Is not this the presumptuous Man speaking his own Words? Is not this the Prophet prophesying in his own Name, whom the Lord hath not sent? If any Christian shall embrace the Gospel, in hope to attain outward Felicity and Prosperity, let me tell him, his thoughts

wander from the Truth, and he Erreth, not knowing the Scriptures; For if any Man will come after me, let him deny himself, and take up his Cross, and follow me, Mat. 16. 24. And all that will live godly in Christ Jesus, must suffer Persecution, 2 Tim. 3. 12. Hear we also what Paul saith, 2 Cor. 11. 23, 24, 25 verses. In Stripes above measure, in Prisons more frequent, in Deaths oft; of the Jews five times received I forty Stripes, save one, (that is in all 195 Stripes;) Thrice was I beaten with Rods, once was I stoned, thrice I suffered Shipwrack, a Night and a day have I been in the Deep; in Fournying often, in perils of Waters, in perils of Robbers, in perils by mine own Country-men, in perils by the Heathen, in perils in the City, in perils in the Wilderness, in perils in the Sea, in perils amongst false Brethren; in Weariness and Painfulness, in Watchings often, in Hunger and Thirst, in Fastings often, in Cold and Nakedness. What a Catalogue of Evils, what an Inventory of Afflictions have we here? And yet all this and more, is the portion of a laborious Apostle. And if we will seek for a true and sincere Minister

nister of the Gospel, we shall as soon
 find him in Poverty and Nakedness, as
 jetting up and down the Streets with
 Attendance at his heels: We shall as
 soon find him in the University of New-
 gate, or some other Prison, as in Great
 Mens Houses: We shall as soon find
 him in a Cloud of Reproach, as in a
 fat Benefice or Cathedral Dignity:
 We shall as soon find him at the Bar ac-
 cused of Heresie, condemned for Blas-
 phemy, as in the Courts of Kings or
 Princes. For, to the instruction and
 consolation of the People of God, be
 it spoken, *They shall put you out of their
 Synagogues; yea, the time cometh, that
 whosoever killeth you, will think that he
 doth Gods service*, John 16. 2. Seeing
 then that it is clear, that it is no world-
 ly Peace, it remaineth yet to shew you,
 what Peace this is which the Gospel
 preacheth. It is not an external Peace,
 but it is internal, yea, eternal; it is
 a lasting, yea, an everlasting Peace; a
 Peace which no Tongue is sufficient to
 express, nor Heart to conceive; it is
 even the love of Christ that passeth know-
 ledge, Ephes. 3. 19. It is even the peace
 of God which passeth all, yea, Angelical

Understanding. If some great and mighty Angel should undertake to declare this Peace to you, I am confident he would confess his Abilities too weak how much more I that am but dust and ashes? Surely, when I shall have told you all that I am able, I shall not tell you one hundredth part; and when you shall understand and believe all that you are able, you shall not attain unto the least part of that Glory which shall hereafter be revealed; though I am not able to speak what you desire, or the thing it self deserveth, yet I will endeavour to speak what I am able: And I shall commend unto you a two-fold Peace; the first Descending, the second Ascending.

The first, is the Tidings of the Love and Reconciliation of the everliving God, unto the Sons of Men.

The second, declares the Reconciliation of the Sons of Men, to the everliving and ever-loving God.

To speak plain: *First*, I will shew how God comes to be Reconciled unto Men

Men. [*Bear with the term Reconciled, although improperly spoken of him that was never an Enemy.*]

Secondly, I will shew you how we come to be Reconciled unto God.

For the First, How doth God come to be Reconciled to Men?

I conceive now the drooping Conscience that sits in darkness under the cloudy apprehension of an angry Judge, under the fearful expectation of a terrible Account to be given to the consuming Fire, will be very attentive to hear that which his Heart so thirsteth after, *How God may be Reconciled.* Oh I what shall I do, saith the Soul, to obtain the Favour of God? What shall I do to turn away his wrathful Displeasure from me? Wherewith shall I come before him? or, how shall I appease him? Attend therefore, and I shall declare that which thou wilt hardly believe, when it is told unto thee: For, *Lord, who hath believed our Report, and to whom is the Arm of the Lord revealed,* Isa. 53. 1. And yet that which

I shall declare (if thou canst believe it,) will fill thy Mouth with Laughter, and thy Tongue with singing, Psal. 126. 2. Take this Proposition, God is freely, and fully Reconciled to the Elect, and loveth them in Jesus Christ without any previous Dispositions, without any Qualifications, without any performances of Conditions on their parts, unless to be polluted and sinful, be a previous Condition or Qualification. This is a bold Proposition, will the Pharisee say; This is too good News to be true, will the distressed Soul say: But I say, the Lord break your stony Hearts, and give you a Heart of Flesh, that you may submit to his Righteousness. And I make no question, but the glorious Grace of the Father of our Lord Jesus Christ, shall abundantly be manifested.

The Method I intend is, *First*, To prove the Truth of this Proposition. *Secondly*, To Answer Six Objections. *Thirdly*, To make Application.

First, For the Proof. When Eve and Adam (in whose Loins we all sinned) had eaten the forbidden Fruit, and were

it,) were now become guilty of Condemnation. They hear the voice of God walking in the Garden, (which Voice was this,) *Thou hast eaten, and thou shalt die.* They hide themselves from the presence of God, amongst the Trees of the Garden; when Man had sinn'd and was in a despairing Condition, having not so much wit as to think of a Saviour, much less the boldness to ask one at the hands of an offended God.

Now in this case behold the exceeding Love of God towards Man, in giving and manifesting the promised Seed, as well to the terror of Satan, as to the consolation of Mankind. And, *I will put Enmity between thee and the Woman, and between thy Seed, and her Seed, and it shall bruise his Head, and thou shalt bruise his heel,* Gen. 3. 15. (See if I may compare the Creator with the Creature,) how the Lords Eowels do yern upon Man; and he cannot refrain himself, but that (least Man should have been swallowed up with Sorrow,) the Blessing of the promised Seed shall be first declared, before the Lord pronounce the least curse against Man.

Father

Father *Abraham* receiveth the Promise in the uncircumcision of his Flesh. And unto *Adam* is the Promise revealed, in the uncircumcision of his Heart ; but lest you should think that some Qualification in *Adam*, did fore-run the manifestation of the Promise, I will refer you unto that place of Scripture, which (I am resolved) shall never slip out of my remembrance, (and I hope the like of you,) 2 Tim. 1. 9. *Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own purpose and grace, which was given us in Christ Jesus, before the World began.* What is there that is not comprehended in this word Grace? Here you see, that Grace was given before the world began. Now, what Conditions or Qualifications were there in us before the world begun? We may safely therefore say, That the grace of our God was before all Conditions, &c. Unto this we will add in the next place, one Text, that like a Diamond casteth his Lustre in the dark, and ministreth a great measure of the Spirit, Eph. 2. 4, 5. *God who is rich in Mercy, for his great love wherewith he loved us, even when we were*

were dead in *Trespases and Sins*, hath quickned us together with Christ: [*By grace ye are saved.*] What if I shall now prove so bold, as to make such a stop at Sins, as shall shew that that part of the Sentence is referr'd to that which went before; so that we may say in plain terms, That God loved us with his great Love, even when we were dead in *Trespases and Sins*. If I shall read it thus, the Text will bear it either in the Original, or in other Translations. But if any froward Person shall say, that I do injury in reading it thus, and that this Clause [*dead in Trespases and Sins*] ought rather to be referred to *quickned*, which follows after then to the Verb *loved*, which goeth before: Let this Man know, that the sense will be one and the same; for when God *quickned* us, then he *loved* us with his great love. His *love* being the cause of *quickning*; the effect of his *love*. But thou sayst, *We were quickned when we were dead in Trespases and Sins*. Therefore we conclude, *We were loved with his great love when we were dead in Trespases and Sins*. For further confirmation, I must intreat you to consider what is written by the
Apostle,

Apostle *Rom. 9. 11, 12, 13. verses.* For the Children being not yet born, neither having done good or evil, that the purpose of God according to Election might stand, not of Works, but of him that calleth. It was said unto her, the Elder shall serve the Younger; as it is written, Jacob have I loved, but Esau have I hated. Now you see Gods love set upon Jacob; Where were Jacob's Qualifications? He had neither done good nor evil: Therefore it is plain, that God loved him before any Qualification. But some may confess, That the Lord loved him indeed, before he had done good or evil; and yet may perchance ask a Question upon a supposition, saying, Suppose that after Jacob was born, he should have led a wicked and perverse life; suppose that for some years, he should have been a notorious and prophane Person, would or could the Lord have continued his love to such a person as this? I answer boldly, Yea; for Gods love and mercy are Mercies of Eternity: *The Mercy of the Lord is from everlasting to everlasting, upon them that fear him, Ps. 103. 17.* not only to everlasting as eternal, in respect of time to come; but also from ever-

For everlasting as eternal, in respect of that which is past. God's Mercies are not only without beginning, but also without ending, as it is so often repeated even twenty six times, *Psal. 136. His Mercy endureth for ever.* This is it that is written by the Prophet, *I the Lord, I change not, therefore ye Sons of Jacob are not consumed, Mal. 3. 6.* Would you know the true reason, why the Sons of Jacob are not consumed; it is this, *I change not.* Should the Lord change as often as we change, should his love increase and decrease towards us, as often as our love to him, and obedience to his Majesty ebbeth and floweth; the Lord would be more variable than the Wind, more changeable than the Moon; that the Lords love altereth not, altho' it hath been sufficiently proved by that which hath been spoken, yet to the praise of the glory of his Grace, I will proceed to shew you by more Testimonies, that the Lord loveth all his Elect with his great Love, even then when as they lye weltring in their Sins and Transgressions. Unto this the Holy Ghost bears witness, *Rom. 5. 6. When we were yet without strength, in due time Christ*

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Christ

Christ died for the Ungodly. For when Christ died, then the Father and the Son loved; but Christ died for the Ungodly that were without strength; therefore such were undoubtedly beloved of God. Lest we should think the first of these Propositions to be weakened, it is confirmed, vers. 8. *God commendeth his love to us, in that while we were yet Sinners, Christ died for us.* And very worthy of observation is that which is spoken, vers. 10. *When we were Enemies, we were reconciled to God by the death of his Son.* Here we have more proved than I have undertaken; for my Task is to prove, *That God was reconciled to us whilst we were Enemies:* This Text saith not only so, but that we were reconciled to God when we were Enemies. But of this more shall be spoken hereafter, only for the present we desire to have it granted, that when we were reconciled to God, he was without all doubt reconciled to us; for our Reconciliation to him, is not the cause of his Reconciliation to us; but contrary to his Reconciliation to us, is the cause of our Reconciliation to him. Now let us see the Argument once again, *For whom we*
Christo

Christ died, those he loved. But Christ
 died for Ungodly, for Sinners, for Enemies;
 therefore he loved Enemies, Sinners, Un-
 godly. And with such a love as is not
 only verbal, but real, not inward but
 outward and in truth, as doth already ap-
 pear by his Death, and Will; yet more
 plainly appear by those acts of love com-
 muned unto us, even when we were
 in a state of Ungodliness, in the worst
 state and condition. Let us consider
 that place so full of the glory of God,
 which is written, Ezek. 16. 2, 3. verses,
 unto the 15th verse. *Thou wast cast out
 in the open field, to the loathing of thy Per-
 son, in the day that thou wast born. And
 then I passed by thee, and saw thee pollu-
 ted in thy own Blood, I said unto thee in
 thy Blood; yea, I said unto thee in thy
 Blood, Live. Why doth the Lord use
 his Ingemination, In thy Blood, in thy
 Blood? Is it not because he knoweth
 how hardly we are drawn to believe
 the glory of his Grace, and how ready
 we are to rob him of the honour of his
 infinite Mercy? The Lord doth as it
 were say; I know you will wonder at
 this, that I should say, *Live*, before you
 were washed, salted, or swaddled, while
 you were in your Blood.*

But

But I remember the act of my grace which passed upon you even in Blood. The Lord loved us not because we were washed and cleansed, but therefore he washed and cleansed us because he loved us. See the freeness of God's love. *God so loved the World, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting Life, Joh. 3. 16* This place is well known unto you; it may be, he hath hid something which many of you never discover'd, namely, That Christ given is the effect of God's love, not the Cause: And that the love of God goeth before the gift of his Son, as the Cause goeth before the Effect. He therefore gave his Son, because he loved.

If this seem strange, that God's love should be more ancient in order of Causes than the gift of his Son, because that in him God doth communicate all things unto us: I answer, That Christ is God manifested to him in the Flesh. 1 Tim. 3. 16. And that all the Blessings of that love, wherewith the Lord loves us eternally, are manifested only in Christ Jesus; and in him they are fully manifested to have been for ever in the

Boson

bosom of the Father : So that for us
 gra say or think, that Christ purchased
 love of the Father for us, is that
 which I am confident the Redeemer of
 the world will not challenge unto him-
 self: But say (as in another case,) it is
 not mine to give, but it was given to
 them, to whom it is given before the
 foundation of the World was laid.
 This is all that I am able to speak, un-
 less it should be lawful for me in so re-
 vrend a Mystery, to use a distinction,
 of y^e to consider in the love of God the
 original of his Love, and the continua-
 tion thereof, and to say, That the ori-
 ginal of his love was before the gift of
 his Son, as the Cause before the Effect.
 That the continuation of love, is to
 be referred unto the appropriation of the
 Redeemer, as the effect of that Sacri-
 fice which he offered. To speak plain,
 Gods love was before the gift of his
 Son, as the Cause before the Effect.
 That the continuation of that love that
 should love us forever, requires a
 going Propitiation and Satisfacti-
 on. But when we shall say thus, we fall
 into a depth unsearchable; when we
 ask why the continuation of his
 love

love should rather require a foregone propitiation, then the original settling of his love upon us. I confess, I cannot tell what to say to clear this ; but treatable to speak of this glorious Mystery and desire to refer my self to the Judgment of the Spiritual, who are able to judge all things, and to be instructed by them ; Whether it be not safer to rest in that which was said before, than with subtilty of distinctions, to wander into the depth unsearchable. We see the great love of God to us in our Blood, how that he so loved us, that he gave us his Son ; I will now be bold to step higher, if higher may be, and shew you, that God did not only love us in our Blood with his great love, but that his love to us in our Blood was as great as ever afterwards. He loved us, I say, with as great love when we were in Blood and Pollution, as he loved us afterward when we were cleansed. It may know the Pharisee will stamp at this and say, Doth God love us as well before Conversion as after Conversion ? Did God love *Paul* with as great a love when that he persecuted the Church, as when he preached the Gospel ? I cannot

answer

answer boldly, yea he did; and that
 shall by the assistance of God, prove
 unto you, against Men or Devils, who
 would oppose it; That God loved us, be-
 cause we were dead in Trespasses and Sins, you
 have heard proved. Now give me leave
 to propound a Question, Whether this
 great love wherewith God loved Sin-
 ners, be not his infinite love, like him-
 self? Nay, whether is it any other
 being than himself? *God is love, 1 Joh.*
Ve. 16. If this be granted, that Gods
 love is infinite to Sinners, that it is like
 himself, yea, that it is himself: for love
 in God is not a quality. Then it will
 be plain, that his love is not capable of
 increase or decrease, but is always one
 and the same. The difference is in us,
 whose apprehensions do often increase
 and decrease. Again, Is not the love
 of God to be weighed by the pledges
 of his love? But we shall find the great-
 est pledges of his love to be given unto
 sinners, even in the state of Ungodli-
 ness. What greater Pledge than the
 gift of his Son? *In this God commend-
 eth his love, &c.* as before, *Rom. 5. 8.*
 All the Mercies of God are commenda-
 tions of his love, but none like this;
 and all

all other gifts are not comparable to the gift of his Son. *He that spared not his own Son, but delivered him up for us all.* How shall he not with him also freely give us all things? Rom. 8. 32. If all things were laid in one Ballance, and the Substance of God in the other, no Man doubteth but that the Son of God would be infinitely beyond all things. Greater love than this hath no Man, that a Man lay down his life for his Friend, John 15. 13. But greater love hath God, in that he lay down his life for his Enemies. In this was manifested the love of God towards us, because that God sent his only begotten Son into the World, that we might live through him. Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins, 1 John 4. 9, 10. Now that the Apostle saith, In this was manifested the love of God; and, Herein is love. he doth it to this end, that he might shew unto us, that Christ was the greatest manifestation of God's love. Herein perceive we the love of God, that he hath laid down his life for us, 1 John 3. 16. These Speeches are all comparative, shewing us, that God's Love was marvellous.

est in nothing more, or rather nothing
 so much, as in the death of his Son.
 Abraham's love to God appeared in
 many things; but above all, in that he
 denied not his Son. For now I know
 that thou fearest God, seeing thou hast not
 withheld thy Son, thine only Son from
 me, Gen. 22. 12. May not we justly
 say with admiration unto God, Now
 we know that thou lovest us, because
 thou hast not withheld thy Son, thine
 only Son. Thus you see God doth not
 only love us before Conversion, but he
 loveth us with his great love, yea his
 greatest love that ever was communi-
 cated to the Creature; for greater love
 did God never manifest to the crea-
 ture, than that he should give his Son.
 This may more fully appear by several
 the effects of the love of God, communi-
 cated unto Men by God, in and through
 his Son; before Conversion, Faith, &c.
 without any thing in us preconsidered. He
 hath chosen us in him before the foundati-
 on of the World, Eph. 1. 4. Again, He
 hath predestinated us unto the adoption of
 sons, by Jesus Christ, to himself, accord-
 ing to the good pleasure of his Will, to the
 praise of the glory of his Grace, wherein

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he hath made us accepted in the Beloved
 in whom we have Redemption through his
 Blood, even the forgiveness of Sins, ac-
 cording to the riches of his Grace, verse
 5, 6, 7. In whom also we have obtained
 an inheritance, being predestinated ac-
 cording to the purpose of him, who work-
 eth all things after the counsel of his own
 Will, verse 11. How many acts of
 God have we here communicated by his
 grace unto the creature, before Repen-
 tance, Faith, or Conversion, or Calling.
 We will add to these one act of grace
 more communicated to the creature in
 the state of Ungodliness. God justifieth
 the ungodly, Rom. 4. 5. yea, take we
 Sanctification in the common accepta-
 tion, may we not say God sanctifieth the
 ungodly. For men are not sanctified, be-
 cause they are godly, but godly because
 they are sanctified. Yea, one thing
 more, even Calling it self, effectual Cal-
 ling I mean, goes before Conversion, as
 the Cause before the Effect; for Cal-
 ling is not an effect of Conversion, but
 Conversion is an effect of Calling. It
 is necessary, that God call before we
 can hear; yea, that God open the heart
 before we can receive. If I did think
 that these things needed proof, I would

pend time about it. You see now, redestination, Choosing, Redemption, Justification, Sanctification, Calling, opening of the Heart, all of them gracious acts of God, communicated into the creature before the Conversion of the creature to God. Let us hear the Lord speaking of his own work upon the creature, *Esay 57. 18.* *He went on frowardly in the way of his heart; I have seen his ways, and will heal him; I will lead him also, and restore comforts to him, and to his Mourners. Whom wilt thou heal? O Lord, whom wilt thou restore? Even him whose ways have seen. What are those ways? Even frowardness and perverseness. He went on frowardly in the way of his heart. See again, Esay 43. 25. I, even I, am he that blotteth out thy Transgressions for mine own sake, and will not remember thy sins. Whose sins will the Lord blot out? Look we back unto the 22d. verse, Thou hast not called upon me, O Jacob, thou hast been weary of me, O Israel; thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities, verse 24. See, Thou hast been weary of me, yea, thou hast wearied*

ried me. This is *Jacob's Qualification*. This is *Israel's Preparation*. This follows, *I, even I am he that blotteth thy Transgressions*: As if the Lord would say unto his People, as he speaketh by the Prophet *Ezek. chap. 36.* Say unto the house of Israel, Thus saith the Lord God, I do not this for your sake O house of Israel, but for my holy name sake, which ye have profaned among the Heathen, whither ye went; or as when Israel was near the confines of Canaan, the Lord speaketh thus unto them *Moses, Understand therefore, that the Lord thy God giveth thee not this good Land to possess it for thy Righteousness, for thou art a stiffnecked people, Deut. 9.* As if the Lord should say, I will blot out your Transgressions. But I would have you know the riches of my grace. It is not any thing in you that move me unto it. For there is nothing in you but Rebellion; but I do it for my glory sake. As the Prophet speaketh the name of the Lord, *Esay 48. 8, 9.* I knew that thou wouldst deal very treacherously, and was called a Transgressor from the Womb: for my names sake will I defer mine anger, and for my praise will I refrain.

ifrain for thee, that I cut thee not off.
 This is all the Qualification we bring
 unto God, to win his love and mercy.
 We are Rebellious, we are prophane,
 we are a stiff-necked people. And if
 the Lord should not love us, until he
 find lovely conditions in us, surely he
 must hate us for ever. If God should
 not be reconciled unto us, until we be
 reconciled unto him, he must continue
 our Enemy for ever. Wherefore con-
 sidering what hath been said, we will
 be bold to conclude to the praise of the
 glory of his grace, that *his love and mer-
 cy to us, is before all Qualifications in us ;
 that his love and mercy to us, is the cause
 of all Qualifications in us. That his love
 towards us is as great before Faith and
 Conversion as after.* There is no diffe-
 rence in him. But some will say, perad-
 venture we grant God thus loveth us,
 as is before prov'd ; but it may be, it
 was because he foresaw we would be
 good, repent, believe, &c. Far be it
 from us to entertain such thoughts. He
 that well pondereth what hath been
 said, shall well perceive, that God doth
 not therefore love us, because he fore-
 saw we will repent and believe, but

therefore causeth us to repent, and believe in his time, because he loves us.

But to make this also more clear the Holy Ghost declares, *That the kindness of God towards Man, appeared not by works of Righteousness which we had done, but according to his mercy he loved us*, Tit. 3. 4, 5. The Pattern according to which, God setteth his love upon Man, was not any thing, save his rich mercy, whereby it is plain, *Not that we loved him, but that he loved us*, 1 John 4. 10. *Ye have not chosen me, but I have chosen you*, John 15. 16. *Our Father Abraham* received the Righteousness of Faith being yet uncircumcised, and then received the sign of Circumcision, a seal of the Righteousness of Faith which he had, yet being uncircumcised. So as *Abraham* was first righteous, and then circumcised, not first circumcised, and then righteous. So the children of *Abraham* are first beloved and then converted, not first converted and then beloved. And as God did not account *Abraham* righteous, because he foresaw he would be circumcised, but therefore he gave him

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he sign of Circumcision because he had made him righteous. So it is with the children of *Abraham*; God doth not therefore love them, because he foreteth they will repent and believe, but therefore he causeth them in his time, to repent and believe the Gospel, because he loved them. Thus have I done with the first thing propounded in the handling of this Proposition: The second follows, namely, the Answer unto the several Objections. The first and greatest is this, if God love the Elect while they are yet dead in Trespases and Sins, and so love them with his great love, and with as great a love before Conversion as after, as is sign before proved; Then how is it said, *Psalms 5. 5. Thou hatest all the workers of Iniquity?*

And hither we may refer many places of Scripture of like nature. If God hate all the workers of Iniquity, how can he be said to love the Ungodly? Thus you see in one short Sentence, seemeth to be quite overthrown all that I have hitherto spoken. To wind out of this Labyrinth, which some have hitherto assayed, have further intangled them-

themselves (with invocation unto God for the Wisdom of his Holy Spirit, to guide us into the truth.) I will first shew you what some have said to clear this, and then I shall deliver unto you mine own judgment; and yet I hope not mine own, but the judgment of the Spirit of God, and of most of the Saints of God. First then, I find a great Cathedral Doctor (moving the Objection, and labouring to give solution) to give us this distinction; that God hates the Works, but not the Persons of his Elect. I will not stand to question, whether there may be such a distinction admitted or no, but will take it for granted; and yet I do believe sin to be of that hideous nature, and the justice of God so perfect, that he cannot but hate the Person, unto whom he imputeth, and upon whom he chargeth sin, if so be the person charged cannot give full, perfect, and present Satisfaction. And yet will I not say, that the Son of God, upon whom all our Iniquities, great and small were charged, was at any time, *Filius odii*, a Son of hatred, (for the Father was eternally well pleased with him;) the reason is, that our sins were
no

no sooner charged upon him, but that
 he had given full and perfect Satisfac-
 tion, being *the Lamb slain from the foun-
 dation of the World*, Rev. 13. 8. Al-
 though the foresaid distinction of Per-
 son and Works, should be granted
 without further question, yet give me
 leave to pronounce it nothing perti-
 nent to the solution of the Objection
 in hand; for the Text saith, not only
 he hateth the Works, but the Work-
 ers; that is, the Persons working Ini-
 quity. Another answer is brought to
 untie this knot, by a jingling distincti-
 on of twofold love in God, namely, *A-
 mor benevolentie*, and, *amor complacen-
 tie*, that the simple may understand,
 there is in God, say they, a love of
 well-willing, and a love of liking. Now
 God (say they) loves his Elect before
 their Conversion, with the love of well-
 willing, but not with the love of liking.
 Like unto which, we hear of a distincti-
 on not seldom, of the love of Election,
 and the love of Justification. God (say
 they) loves his Elect with the love of
 Election, but not with the love of Ju-
 stification. First of all, I desire you to
 consider, whether there be not more

time than reason in these distinctions; the love of Election, and the love of Justification, being not diversities of love, or divers degrees of love, but divers manifestations of one and the same infinite love. As when a Father hath convey'd an Inheritance to his Son, here is no new love from the Father to the Son, but a new manifestation of that love, wherewith the Father loved the Son before. Secondly, How can it be, that God should not like the person whom he loves? There is indeed this difference between Humane Love and Divine; Men commonly love because they like; but God likes because he loves. Man cannot but love where he likes. And I believe (speaking of the person,) God cannot but like where he loves. To make such differences of love in God, will I fear open a gap to many foul Absurdities. But suppose that these things could be so, it will appear that God loves the persons of his Elect, not only with a love of Benevolence, but also with a love of Complacence and liking; For this is the voice of the Father from Heaven, *This is my beloved Son in whom I am well-pleased,*

Matth.

ons; Matth. 3. 17. Here is a Revelation of
e off the love of liking, *I am well pleased:*
of The Father is well pleased in his Son.
di- With whom? Surely, with those un-
me to whom he had given his Son, that is,
ath all his Elect. Again, this Answer, if
on, it were beyond all Exceptions, yet it
to is very impertinent to the Objection;
of for the Text doth not only say, that
ed God loveth them not with such or such
an a love, but in plain terms it saith, That
r- *the Lord hateth them that work iniquity.*
ed Now what shall we say, that God loves
ve a person with infinite love, beyond ex-
e- pression or conceit, and yet at the same
e- time, hateth the same person with that
e perfect hatred, wherewith he hateth
f all the workers of iniquity. Let us
e take heed that we draw not a vail be-
f fore the face of God, and delude our
selves and others with such frothy and
impertinent distinctions. But I have
by this time bred a kind of wonder in
you; what I shall speak, seeing that
which other Men have said thus far,
liketh me not. I answer therefore, that
this Clause, *God hateth all the workers of*
iniquity, and *God loveth the Ungodly,* are
both in Scripture, and therefore both
true;

true; yet in a different sence. The first, *The Lord hateth all the workers of iniquity*, is the voice of the Law. The other, the Lord loves Sinners, is the voice of the Gospel. Now the Law and the Gospel speak divers things: the one, being the manifestation of Gods Justice, tells us what we are by nature: the other, being the manifestation of Gods Mercy, tells us what we are by grace in Jesus Christ. The Law saith, *that every Sinner shall be accursed*. The Gospel saith, *Jesus Christ came into the World to save Sinners*. The Law saith, *God will by no means clear the guilty*, *Exod. 34. 7*. The Gospel saith, *God justifieth the ungodly*. The Law declareth wrath without forgiveness; The Gospel, Mercy, Grace and Peace in Jesus Christ. Thus far is the Objection answered; but yet all difficulty and scruple is not removed; for the Law you will say, is an eternal Verity; whatsoever it saith, is true. I confess it so, and one jot or tittle thereof cannot fail. But I say with the Apostle, *that whatsoever the Law saith, it saith to them only who are under the Law, and to none other*. I say again, *that the*
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Righteousness of the Law is fulfilled by Christ for us all ; yea, in all that walk not after the Flesh, but after the Spirit, Rom. 8.4. So that although the elect of God are sinners in the judgment of the Law, Sense, Reason, yea and oftentimes Conscience ; yet having their sins translated unto the Son of God, (in whom they were elected) they have the righteousness of the Law fulfilled in the Mediatour, and so become to be accounted righteous in his sight ; that as God on the one side delivered the innocent to death, as though he had been a sinner, being made countable for our sins : So on the other side, God loveth, justifieth, cleareth the guilty and sinners, as if they had been holy, righteous, and blameless. The sum is this, that as Christ was no sinner indeed, and yet a sinner by imputation ; so they that are Christ's are no sinners by imputation, and yet sinners indeed.

Thus much for the first Objection.
The second follows ;

Objection 2.

If God be reconciled unto us, before all conditions, &c. How is it that our Saviour saith, Mat. 6. 15. If you forgive not

not men their trespasses, neither will your heavenly Father forgive you your trespasses. Unto which may be joyned that which we have, Matth. 18. 35. So likewise shall my heavenly Father do also unto you, if ye from your heart forgive not every one his Brother their Trespasses. In which place we see, first, that unless we forgive, God will not forgive us. Nay more, that God will reverse the act of his mercy, if after he hath forgiven us 10 thousand talents, we shall not forgive 100 pence, we shall be delivered to the tormentors, until we pay the whole due. For answer to this Objection, we must lay down two grounds; the first, That God never reverseth the acts of his mercy communicated to his Elect. For the gifts and calling of God are without repentance, Rom. 11. 29. God is not a man that he should lye, neither the son of man that he should repent, Num. 23. 19. The second ground, that Gods forgiveness of us is a fore-runner of our forgiveness of our brethren. And we cannot truly forgive our brethren, until we do apprehend Gods forgiveness of us. Shouldst not thou have had compassion on thy fellow-servant,

servant, even as I had pity on thee? Matth. 18. 33. And upon this ground the Apostle presseth the *Ephesians* unto kindness and tenderness of heart, forgiving one another, even as God for Christ's sake hath forgiven you, Eph. 4. 32.

But then if this be so, what mean the foresaid places, which strengthen the Objection? I answer; That *Forgiveness* is there to be taken for the manifestation of Forgiveness; *Except ye forgive men, neither will your heavenly Father so fully declare, and manifest himself unto your Consciences*; and so this place pertaineth properly to our Reconciliation with God, not unto God's Reconciliation with us. That this is not a subtile Evasion, but the Truth, appears first by a place of Scripture; secondly, by the judgment of Interpreters upon a like place; The place of Scripture is found, *Luke 7. 47. Her sins which are many, are forgiven her, for she loved much.* What have we here, that this Womans great love was the cause of remission, or that it went before her obtaining of remission, as *Bellarmino* contendeth? Verily, no; but

but it is plain, that her remission obtained, was the cause of her love. *Simon*, saith our Saviour, A certain Creditor forgave two Debtors frankly; whereof the one ow'd five hundred pence, the other fifty; which of the twain will love him most? *Simon* answereth well, *He to whom he forgave most.* Our Saviour maketh the Application; Seest thou this Woman? Thou lovest me a little, thou hast bidden me to Dinner. But when I came into thy house, *thou gavest me no water for my feet; but she hath washed my feet with her Tears, and wiped them with the hairs of her head. My head with Oil thou didst not anoint, but this Woman hath anointed my Feet with Ointment.* Thou seest, that I have forgiven thee a few sins, and thou lovest me a little, but this Woman hath much forgiven her: Therefore she loved much; whereby we understand two things; first, that her love was not the cause of Forgiveness, but Forgiveness a cause of her love. Secondly, That Forgiveness in this place includeth the manifestation of Forgiveness; many sins are forgiven her, the sence is this, It appeareth unto

ob- unto this Woman, that I have pardon-
Si- ed a multitude of Sins for her. This
Cre- is the Scripture.

ly; The judgment of Interpreters in
red the Protestant Church, upon a like
the place, is occasioned by an Argument
an- urged by Cardinal *Bellarmino*, and other
ave Popelings, against the Protestants, on
li- this wise: If (*saith he*) the Prote-
n? stants have pardon of all their sins, in
id- such wise as they say they have, why do
me they yet pray, *Forgive us our Trespas-*
er *ses*, if they be already forgiven? The
et Protestants answer with one consent,
he that they do beg at the hands of God,
Dil greater certainty and assurance of his
an graces towards them; the Petition, *For-*
t. *give us our Trespases*, may well stand
a with assurance of Pardon. The con-
e, demned person that is upon the Lad-
n der, having received the pardon of a
; gracious Prince, hears it read; is as-
; sured of it, and rejoiceth in it; yet
f this person being called into the pre-
f sence of the King, if he should fall down
and say, *Pardon me my Lord the King*;
who could lay Folly to his charge?
So we having received the free pardon
of Sin at his hand already, yet as oft
as

as we come into his Presence, we cry to the glory of his grace, *Forgive us our Trespases*: For while we beg at the hands of God, that which we have before received, we do magnifie his grace, that hath freely given it. Again, who so sure, and certain of Pardon, but that he either needeth a greater assurance, or at least that assurance to be by Gods Mercy continued. Thus much for the second Objection.

The Third followeth, If God love us in Blood and Pollution, as well before Conversion as after Conversion; then to what purpose serve our Faith and good Works? First, I answer this Objection indirectly, by propounding one Question; Whether thou thinkest that thy Faith and good Works can obtain, or procure the love and favour of God? If thou sayest no, then why dost thou make this Objection? If thou sayest yea, then I demand who shall give thee Faith and good Works? Should'st thou expect them from any other than from the hand of a loving God? Secondly, I answer directly, by shewing thee the true Office of Faith: Although Faith do not procure God's love

love and favour, yet is it to very good purpose, and exceeding precious: That you may know the love of God, and be sealed with the holy spirit of Promise; *In whom, after ye believed, ye were sealed with the holy Spirit of Promise: which is the earnest of our Inheritance unto the redemption of the purchased Possession, unto the praise of his Glory, Eph. 1. 13, 14.* The Original reads it, *In whom believing ye were sealed:* So that believing is sealing, and an earnest of the inheritance. Secondly, That believing you, who were under darkness, and in the shadow of death, and saw no light, yet I say, *Believing ye might rejoyce with joy unspeakable, and full of glory, receiving the end of your Faith, 1 Pet. 1. 8. Rom. 15. 13. The God of hope fill you with all joy and peace in believing.*

Thus you see your Faith is to very good purpose, and yet not to that purpose, to obtain the love and favour of God. Thus much for the Office of Faith; yet do I not undertake to set out unto you the whole Office of that most precious Gift, but only so much as may serve to answer the present Objection. But Secondly, To what purpose
serve

serve our good Works? I answer, to very good purpose also; namely, to express our thankfulness to God, and our Lord Jesus Christ, who hath delivered us from our Enemies: *That we being delivered might serve him without fear in holiness and righteousness before him all the days of our life,* Luke 1. 74, 75. We do not serve God to obtain Deliverance by serving of him. But of his free Grace obtaining Deliverance we serve him. We do not serve God to obtain Salvation, but obtaining Salvation freely by Jesus Christ, we offer up our Souls and Bodies, a living Sacrifice of Thanksgiving. I answer further, Thy good Works may be profitable unto men, Tit. 3. 8. but not unto God, who is of absolute Perfection, and needeth not any thing which thou canst do. *Can a Man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? or is it any gain to him that thou maketh thy ways perfect,* Job 22. 2, 3. Thus you see the Office of your Faith and Works; because we say that God loves us as well before Conversion as after, do we therefore make

make Faith and Works void? God forbid. Must I needs put out my Fire, because I will not set it on the top of the House? No, I will keep it within the Chimney, which is the proper place. Woe be to that City, where the Fire shall overtop the Houses: Fire is precious in the Chimney, but dangerous elsewhere. Precious is the Gift of Faith, if kept within his own Sphere; but if we shall begin to lift it up, and place it in the Throne of Christ, what Rock more dangerous to the Soul? The Brasen Serpent was a great blessing so long as *Israel* looked at it by God's appointment, to be healed of the bitings of the fiery Serpents. But when once *Israel* shall burn Incense unto it, let it be *Nehushtan*, a piece of old cankered Brass, 2 *Kings* 18. 4. Thus for the third Objection, the fourth follows.

If God love us with as great a love before Conversion as after, then what need we take care what we do? If we repent and believe, the Lord will love us never the better; if we neither repent nor believe, the Lord will love us never the worse. Answer. I can hardly vouchsafe to give an Answer to this Ob-

jection, because the wise Man adviseth, *Prov. 26. 4. Answer not a Fool according to his Folly, lest thou be like unto him.* And yet I must give an Answer, because the wise Man commandeth, *verse 5. Answer a Fool according to his folly, lest he be wise in his own conceit.* Lest if I should pass by this Objection, thou shouldst triumph as if thou hadst gotten the Victory. I answer therefore with the Apostle, *Shall we sin that grace may abound, and shall we sin because we are not under the Law, but under Grace? God forbid,* Rom. 6. 15. This Objection was moved by cavilling spirits even in the Apostles time, well nigh 16 hundred years ago, and you see the Answer. And now the same spirit rageth in thee. But I thought what a Customer we should have of thee. Thou wouldst make Men believe, that thou art no Justiciary, no Papist, not one that seeks to be justified by thy Works. And yet if thy Works cannot obtain Gods favour, if they cannot procure an increase of his love, thou wilt presently cast off all, and give liberty to thy flesh. Give me leave to speak plain, *Thou art he that turnest the grace of our Lord Jesus Christ*

Christ into wantonness, whose end is destruction, whose God is thy Belly, whose glory is thy shame, who mindest earthly things, Phil. 3. 19. But be it known unto thee, that the Grace of God teacheth (other things, namely,) to deny all ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present World.

But I perceive by this Objection, that thou accountedst this a Doctrine of Liberty, to declare the free love of God in Jesus Christ: and thou thinkest it were better to hide this from the people, and to terrifie them with Hell fire, with Wrath, and Judgment, and with the fiery flashings of Mount Sinai, and to keep them in Bondage. I can hardly refrain from giving thee very evil Language, that art thus presumptuous and audacious to contradict the Lord Jesus, who hath given commandment, that the Gospel of Peace should be preached to all Nations. I will spare to speak what I think, and commend unto thy consideration the judgment of one of our own Countrey men, whose Learning was by his Adversaries commended, whose constancy and patience

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in his Martyrdom was admired ; it was *John Fryth*, who writeth to this effect : Thou mayst preach Hell and Damnation, and the rendring of a terrible account to a severe Judge, &c. many seven years together, and yet not make one good Christian Man. He that would make a good Christian, let the love of God be the first stone, which he layeth for the Foundation. Thus he speaketh : And indeed, what motive to Obedience so strong as love ? Many Waters cannot quench love, neither can the Floods drown it, *Cant.* 8.7. What greater fear then that which proceedeth from love ? If we have an Enemy whom we hate, we sheath a Sword in his Bowels, or cleave his Head with a Poleax, and cry him no mercy ; but, how careful are we not to do the least injury to a Friend ? If we tread on his finger, we are sorry at the heart. What greater aggravation of sin, then to sin against love ? Were not he an ungracious and rebellious Son amongst Men, who should reason thus ? I have an indulgent Father, who loveth me exceedingly, deemeth nothing too good for me, who hath given me assurance and

and possession of his whole Inheritance, therefore I will surely neglect him, I will shew my self undutiful against him, I will no more regard his Commands, or attend unto his Precepts; but whatsoever will grieve him, that will I do. What Heart could not afford to cast a Stone at the Head of such a Son of *Belial* as this, to dash out his Brains? For shame let the mover of this Objection blush, and hide his Head, let him consider his Folly. The case is thine, thou art the Man; because God aboundeth in free Love, Mercy, and Kindness, therefore thou wilt abound in Wretchedness. I cease to speak any farther of this to thy greater shame.

The Fifth Objection follows, which is indeed more mannerly than the former.

Object. 5.

If God love us, be reconciled unto us, before our Faith and our Conversion, then a Man may possibly die without Faith, and yet be saved.

I answer : This followeth not, because God hath engaged himself to the contrary ; which if he had not done, much might have been said. But we see, he that cannot lye, hath engaged himself unto his People : *I will put my Law into their Hearts, and in their Minds will I write them, And all shall know me from the least to the greatest,* Heb. 8. 10, 11. *All thy Children shall be taught of God,* Isai. 54. 13. *John 6. 54.* So that we say, *He that believeth not, shall be damned.* Mark. 16. 16. Not because his believing doth alter or change his estate before God ; but because the God of Truth hath promised, that he will not only give us remission, but that he will also give Faith for our Consolation ; and so Faith becommeth a Note and Mark of Life everlasting, and final Infidelity a sure Note of eternal Condemnation ; that whosoever, or whatsoever he be in Life or Conversation, yet *he that believeth not, shall be damned.*

Thus much for the Fifth.

Object.

Object. 6.

The Sixth Objection : If God love us as you say, why doth he suffer us to live in Sin, 20, 50, or 60 years ?

I answer : *What art thou that repliest against God ? How unsearchable are his judgments, and his ways past finding out ?* Rom. 11. 33. Again, let us ask *Paul*, why the Lord suffered him (being an elect and chosen Vessel) to persecute his Saints unto Death and Bonds, and to cause many to blaspheme ; and he will tell us, that *in him first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting,* 1 Tim. 1. 16. Thirdly, thou may'st as well object, seeing that God is of infinite Power, why doth he suffer Sin in the World ? If thou shouldst, the Lord will answer, *My Grace is sufficient for thee,* 2 Cor. 12. 9.

Thus far for the Objections ; now we come to the third thing propounded, the Application of what hath been spoken.

Applicat. I.

In the first place, we will observe the difference between the true Religion and the false, from that which hath been spoken. There are many Religions in the World ; and it fareth with diversities of Religions, as with diversities of Opinions ; there is a possibility that they may be all false ; but it is altogether impossible that they should be all true. There is but one true Religion, but there are many false : The false Religions seeming to differ exceedingly amongst themselves, in very many things even in the Object of Worship, and in the matter and manner ; yet, be they never so different, there is one common Foundation, wherein they do all agree, and wherein they differ from the true. The true Religion propoundeth unto us a God in chief reconciled, pacified, pleased, a Justice already satisfied, a Propitiation made, Sins ~~taken~~ away ; and we have not one jot, not one *Apex* in all the New Covenant to be found of reconciling God to us, but of our Reconciliation

tion to God : The New Covenant manifesteth unto us a God already reconciled to us, and the whole Ministry of Reconciliation propoundeth our reconciliation to God. Now this is the common Character of all false Religions of what sorts soever, Jews, Turks, Papists, pharisaical Protestants, Heathen, all propound in some degree or other, an angry God, a Deity not reconciled, and then prescribe certain Means and Services whereby to appease his Wrath, and to quench his Displeasure, and to obtain his Love and Favour. Man doth not oftner seek after Salvation, but he naturally stumbleth upon this Principle, *What shall I do to be saved?* The World would be saved by doing. *Martin Luther* speaking of this difference, doth more than once compare the false Religions unto *Sampson's* Foxes, *Judg. 15.4* their Heads looking divers ways, but, they were fastned together by the Tails. This comparison we do embrace; yet I had rather compare them to Gentlemens Spaniels, which are fastned together by the Necks, but loose at the Tails. They differ indeed in some Circumstances, but in the main

Substance they agree in one. Do we not see some Men contending with the Papist, with wonderful eagerness? Do we not see others tugging and haling, one one way, the other another, one for this Ceremony, and another for that, as though there were a mortal difference between them, yea the difference so great, that it is sometimes the greatest reason for one side to refuse this or that, because the other useth it: Now he that shall search into the innermost Secrets of these Antagonists, shall find, them that so eagerly differ about Circumstance, (who could have believed it?) to agree in Substance. Like Ships that sail in the Sea a great way asunder, yet all tending to one Haven. All tending to this end, to win or obtain the Favour of an angry God. This that hath been spoken, may prove a help to administer a Spirit of Discerning unto the Simple, in these distracted Times, wherein the Commonwealth is not more distracted than the Church. Now among so many diversities of Opinions, how shall we know which is the old and the good way, that we may walk in it? One saith that I
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am Christ; another, nay, but I am Christ: For thy Direction, search for that Religion that abaseth Man, that giveth the Glory of Grace to God; that propoundeth the free Love of God in Jesus Christ, without mixture of any thing in the Creature, that is the true Religion, all the rest are false; that is the true way, and streight line, all the rest are counterfeit and crooked. This is the First Application.

Applicat. 2.

The *Second Application* is to correct our Idolatrous Thoughts and Judgments that we have had of God. What foolish Fancies have possesst our Souls? How often have we thought God to be like unto our selves? How many times have we imagined an angry God, a wrathful Majesty? And sought to appease his Indignation by Fasting, by Praying, by Alms, by Tears, and such like things? O foolish Man! if his wrath should not be before appeased, what Creature could stand in his sight? Do we not see when some Lion-like Man is incensed, the whole House

trembles, not one Servant, no not a Son dares come into his presence, before his wrath be over? If we so fear the unjust wrath of Man, how terrible would the just Wrath of Consuming Fire be? What great presumption were it for the Creature to come into his presence, if his Wrath were not appeased. We complain of Idolatry crept into our unhappy Nation; we complain of Bowing, of Cringing, of Crossing, and many such Fopperies. Search we, I beseech you, if Idolatry have not hitherto crept into your Hearts; if you have not set up a great Idol, and bowed unto that Image, with all it worshippeth. Learn to make clean the in-side as well as the out-side of the Cup. Learn to banish out of the Soul those foolish and vain Conceits; learn to see the Glory of the face of God in Jesus, and to worship him in Spirit and in Truth. There cannot be greater Idolatry committed, than to conceive a possibility of gaining the Love and Favour of God, by Works wrought in the Creature. This is as great an Idol as that which was set up in the plain of *Dura*, in the Province of *Babylon*, sixty Cubits high,
Dan.

Dan. 3. This is the Beast that hath made the whole Earth to partake of her Fornications.

Applicat. 3.

The *Third Application*, is to stir us up to admire the exceeding Love of God, and his wonderful Goodness. Hear, O Heavens, and give ear, O Earth, whether ever the like Grace were heard of, since the Mountains were framed. Who could have expected, that the Lord should have been half so gracious? Did we ever imagin to hear such a Voice from Heaven to Earth, so full of Grace, so full of Glory? Had the Lord propounded his Love and Reconciliation to us, upon hard and difficult Conditions, yet, if possible, should not we have accounted it an happiness? for what would not the distressed Soul have done (witness the Acts of our Forefathers) for to have purchased Remission, and to have obtained the Favour of God? But see if any Grace be like to this Grace: The Lord calleth from Heaven, unto the Sons of Men, by his Son Jesus; saying, O ye Sons of Men, what could I have done, or what could

you have wished me to do, more than I have done? Behold, I am friends with you, I love you truly; see, have I not given you my Son: And now I beseech you by my Son, that you would be reconciled unto me; I am friends with you, be you friends with me. Did we ever think to hear the God of Heaven to beseech and intreat us to be reconciled unto God? That Man should intreat God to be reconciled, was that we might imagin; but that we should find God already reconciled, and praying of Man that he would be reconciled; this is Grace beyond expression. And as this sets forth the glorious Grace of God, so doth it aggravate our unthankfulness unto God, if we shall refuse his gracious Offer.

If some poor and base Man, some notorious Person had offended the Magistrates of this City, whereby he had deserved severe punishment, yet the Magistrates should send for this Offender, and declare themselves satisfied, and intreat him to shake hands with them: If now this Offender should stubbornly refuse to be reconciled to them whom he had offended, what should we think.

think of such a Person? The case is ours; it is we that have offended God, God hath not offended us; yet now when the offended God shall declare his Grace, and send the Ministry of Reconciliation to us, who were Offenders, if we shall now refuse, and turn away our Ears, and refuse to submit to his Righteousness, what Ingratitude will this be? That we may yet more admire the Grace of our God, the Lord is pleased to use familiar Expressions, to declare unto us that it pleased God to betroth unto himself a Wife, whom he would admit into so much Favour, as to call him *Ishi*, my Husband, *Hosea* 1. 16. unto whom he would vouchsafe so much Honour, as to call her his Spouse, his Love, his Dove, &c. And to betroth her unto himself for ever. Who is it unto whom the Lord vouchsafeth such Grace? What Person is it whom the Lord will take to be his Spouse? Was there ever such a thing as this heard? That Poverty should sue unto Riches? That Deformity should sue unto Beauty, is no wonder: But that a Mighty, Rich, Beautiful, and Po-

Potent Prince, should sue unto a Poor Old, Decrepit, Deformed, Diseased, Lousie Beggar, what Story can witness any such thing? And with reverence and trembling be it spoken, the Mighty God of Heaven betroths unto himself, and sweares unto vile, poor, deformed, sinful, diseased, loathsome Man. When Man intendeth to take a Companion of his Love, some aim at Nobility, some at Beauty, others at Riches: These are the three Load-stones that commonly attract the Liking and Love of Man: But it is not so with God. Look we at the Nobility of his Spouse, at her Parentage, from whence she is descended, *Thy Father was an Ammorite, thy Mother a Hittite: Ezek 1. 6. 3.* She is base born, a Daughter of Whoredoms. But it may be Beauty might recompence the Baseness of her Birth. Look we at her Beauty; her native Beauty is Blood and Pollution, and instead of an Habitation, *thou wast cast out* deformed Creature; her artificial Beauty, neither *washing, nor swadling, nor salting.* But peradventure, what was lacking in Birth and Beauty, might be supplied in Riches and Plenty: (For Riches make many Marriages:)

Let

Let us survey her Riches, Behold, in
in the open Field. Instead of Raiment,
not wherewithal to buy her Wed-
ding Garments and Ornaments, *Na-
kedness, even stark nakedness, I spread
the Skirt of my Clothing over thee, and
covered thy Nakedness.* Here is a Spouse
that hath not wherewithal to buy her
a Wedding Garment. O the depth
of the Riches of the Mercy of God!
Neither Noble, nor Beautiful, nor
Rich; and yet the Lord hath set his
Love upon us. Nay, here is one
thing exceedeth all this that hath
been spoken. So miserable was our
Condition, that it hath cost the Lord
a great Dowry. And the Lord must
buy us unto himself, not with Silver
or Gold, nor with Two hundred
Fore-skins of the Philistines: But
with the precious Blood of the Son
of God. I desire to leave you in ad-
miration of this transcendent Love,
and to pass unto the Fourth Appli-
cation, to comfort the distressed Soul.

Applicat. 4.

Here are the Queries of thy bur-
dened Soul answered. What Good-
ness.

ness must I find in me? What Conditions, what Qualifications, before that I believe God to be a Father to me in Christ? What must I do to be saved? Thou seest here the Freeness of God's Grace, the Glory of his Reconciliation. And I will be bold to say unto thee, as *Moses* speaketh unto *Israel* in another case, *Stand still, and see the Salvation of the Lord, which he hath shewed you this day*, *Exod. 14. 13.* Or as *Jahaziel* unto *Judah* in another case: *Ye shall not need to fight in this Battel, set your selves, stand ye still, and see the Salvation of the Lord with you, O Judah and Jerusalem*, *2 Chron. 20. 17.* What shall I do to obtain the Favour of God? I say, believe him favourable unto thee, freely for his own sake. But here the poor Soul will object and say, *Alas!* should I believe that have not one jot of Goodness in me; nay more, that have all manner of Evil in me? I answer, Thou hast as much in thee as God requires at thy hands, to precede his Love, to go before his Reconciliation. If he had said he
could

could not love thee before such and such Conditions, then thou mightest have had cause to distrust his Love. But thou hast seen his Love to Man, even dead in Trespasses and Sins. He came to call sinners, not righteous to repentance: Come to him empty of all Goodness, and partake of his Fulness: Come to him hungry, and he shall fill thee; thirsty, and he shall satisfy thee. O what Injury do we unto the Grace of God, in that we imagin God to be like unto some niggardly Man, who will not bid us welcome to his House, unless we bring our Cost with us: The Lord looks for nothing at our hands to obtain his Favour: Come unto him naked, and he shall cloath thee. But the poor Soul will yet object further, and say, My case is yet worse than you perceive; for I am not only void of Goodness, I am not only full of Filthiness and Abomination, but which is worst of all, I cannot leave my Sins, I cannot forsake my Whoredoms and Drunkenness. How oft have I vow'd, how oft have I promis'd, yea, how oft have I vow'd to forsake my Sins, and yet all in

in vain? I have returned with the Dog to the Vomit, and with the washed Sow, to wallow in the Mire? What say you to my case? If I should now come unto Christ, would he bid me welcome? If I should believe God loving unto me, would it not be the greatest Sin unto me? Must not I forsake and leave my Sins, before I believe? Must not I cast out the rubbish out of my Soul, before Christ will love me? Must I not first be watered and cleansed, before Christ will shew any favour unto me. Although the answer to this Objection do properly belong unto the second thing to be shewed; (namely) *Man's Reconciliation to God*, yet I will speak something. And I desire thee to try one conclusion, to come unto Christ first, and leave thy Sins afterward; get power from him to forsake thine Iniquities. This is the Reason why thy Labour hath been in vain, because thou hast gone the wrong way to work, that is, to mortifie thy Sin first, and to come to Christ afterwards. Now how is it possible thou shouldst mortifie thy Sin, before thou believest in his Name, when.

when *whatsoever is not of Faith, is Sin?* Dost thou think to cast out rubbish without him? Dost thou think to bind the strong Man by thine own Power? Thou art deceived. Wouldst thou mortifie thy Sin? See the Order of the Holy Ghost, Col. 3. 5. *Mortifie therefore your Members which are upon the Earth, Fornication, &c.* Therefore, wherefore, see vers. 1. *if ye be risen with Christ, seek those things that are above.* First rise with Christ, and then mortifie. See the Example of Mary, who had seven Devils in her, she doth not say, If I could cast out my Devils, then I would come to Christ; but she cometh and bringeth her seven Devils with her, and the Lord casteth them out every one for her. Do thou likewise bring thy Sins with thee, and let him cast them out for thee. If thou say, if I were washed, then I could believe, then I could come boldly to him; I ask thee, who should wash thee? I say, come unto him foul, and he shall make thee clean. Doth not he call *all that labour, and are heavy laden,* Matth. 11. 28. the Burden and Load is Sin. He doth not say, Lay down
your

your Burden first, and then come unto me ; but come unto me laden, and I will give you rest.

But you will say, is it not written, that *neither Fornicators, nor Idolaters, nor Adulterers, nor effeminate Persons, &c. shall inherit the Kingdom of God*, 1 Cor. 6. 9, 10. Again, is it not written, *Without Holiness, no Man shall see God*, Heb. 12. 14. To see God, and to inherit the Kingdom of God, are nothing else, but to believe in God, and his Son Jesus Christ. But this you see cannot be without Holiness, therefore I must have Holiness first, before I can believe. I answer, the Text saith not so ; but, *without Holiness no Man shall see God*. If I should say, without eating and drinking no Man can live ; wouldst thou presently conclude, that I must eat and drink before I be alive ? When Sense will tell thee I must be alive, before I can eat and drink. Yet this is thy arguing, Without Holiness no Man shall see God ; therefore we must have Holiness before we can see God. When it is evident, we must see God before we can have Holiness ; for, *whatsoever is not of Faith, is Sin*,
maR

Rom. 14. 23. But the meaning of the place is, that Christ will not only purge the Conscience, but the Conversation also of all such as come to him, that is, believe in his Name; and that a reformed Conversation shall (though not go before) yet accompany a clear apprehension of the Grace of God in Christ Jesus.

And thus we give an answer unto that other Portion of Holy Scripture, Fornicators shall not inherit the Kingdom of GOD; not that it is to be thought, that Men must first mortifie their Sins, before they can come to the Kingdom of God; but that entring into the Kingdom of God, the Lord would vouchsafe unto them power to reform their Lives. And that this is the true sence of the place, is plain by the 11th Verse: *Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.* They were such until they were wash'd; and how were they wash'd? even in the Name of the Lord Jesus, and by the Spirit of our God. When the Buyers, and Sellers had prophaned

ned the Temple, the Lord doth not stay while some body had cast them out, and then go into the Temple afterwards, but he enters into the Temple first, and making a Scourge of small Cords, he drove them all out of the Temple, *John 2. 15.*

So fareth it with the Temple of thy Body, that is prophaned with Sin, and thy Conscience that is defiled with Iniquity. Thou must not think that thy Conscience must be washed first, and then the Lord to enter afterwards; but the Lord must first enter, and wash thee, and purge thee by his Blood, which *purgeth the Conscience from dead Works, to serve the living God, Heb. 9. 14.* Therefore thou complaineſt thou canſt not leave thy Sins; I ſay, thou haſt the more need to believe in Chriſt, that thou mightſt have power to forſake them. But, poor Soul, thou doſt object further, and ſay, I have been an Extortioner, a Grinder of the faces of the Poor, a Thief, a Purloiner; and what, ſhall I venture to believe in *Chriſt* before I have made reſtitution and ſatisfaction to them whom I have wronged? Are

we

we not taught of the Father, *Non remittitur peccatum, nisi restituatur oblatum*; without restitution no remission?

I answer first, There are many things that are well spokeu by the Fathers in one sence, which are perversly applied in another. This Sentence is true in respect of Reconciliation of Man to Man; but not true in respect of God to Man, or Man to God. As when a Man shall by a lawful Church be for Extortion excommunicated, the Church ought not to receive him again until restitution be made. And thus may we in good sence understand other Passages of the Fathers, which are otherwise perversly applied by themselves and others. *Wilt thou deserve pardon (saith Ambrose) wash away thy Sins by Tears.* This is good in my first sence of Reconciliation of Man to Man, as when the Church shall excommunicate an Offender, and he shall humble himself with Tears in his Eyes, he ought again to be received. But to apply this as a means to reconcile God to Man, there can be nothing more abominable.

Thus

Thus much by the way, to give thee warning of the gross *applications* which are made out of the Fathers, by those which understand not what they say. But to answer thy Doubt: Thou fearest to believe, because thou hast not made restitution. I say, believe first, make restitution afterward; for this, we have an example beyond all exception, *Luke 19. 8. Zachæus stood forth and said unto the Lord, Behold, Lord, the half of my Goods I give to the Poor, and if I have taken anything from any Man, by false accusation, I restore him fourfold.* If we look back to to 6th Verse, there we see that *Zachæus* received *Christ* joyfully. *Zachæus* was an *Arch-publican*, *Vers. 2.* a Man that was a *Sinner*, *Vers. 7.* yet this *Sinner*, this *Arch-publican* received *Christ* first, (not into his House only, but into his Heart also) and then he makes restitution afterward: Go and do likewise; thou seest the abundant Grace of God above and beyond all Obstacles: If thou canst believe, thou needst not fear, though thou hast been never so sinful.

Thus much for the Fourth Application.
Appli-

Applicat. 5.

The Fifth: If God be so freely reconciled to us, how ought we to be easie to be entreated to be reconciled one to another? *The Lord slow to Wrath, and full of Compassion and Loving kindness.* Take we heed that we be not full of Wrath, and slow to Compassion. God is reconciled to us before we ask; how much more ought we to be reconciled to those that have offended us, and say, Forgive us? Oh that we had so much Charity in us, as to bear one with another, the stronger with the weaker, that unhappy Differences might have an end. Secondly, Is God thus freely reconciled to us? Oh let us be intreated to be reconciled unto him: Which is the Second General I have to shew unto you, *What it is for Man to be reconciled to God.*

RECON-

Reconciliation

O F

M A N to G O D.

BY
HENRY DENNE

BEfore I enter to speak of *Mans Reconciliation to G O D*, it is necessary that I premise a distinction, and shew you a twofold Reconciliation, set out unto us in the Scripture:

1. Original.
2. Actual.

Bear with the Terms; I confess they are not altogether so fit as I could wish: But I therefore thought fit to use

use these Terms, that I might parallel this Distinction unto another, used by Divines of *Original* and *Actual* Sin. *Original Reconciliation* is wrought without us by another Person, yet for us: You may call it the Reconciliation of our Nature. *Actual Reconciliation* is wrought within us, although not by our own Power. This you may call the Reconciliation of our Persons or Consciences, the one being the Reconciliation of our Nature to God; the other the manifestation of that, and the premised Reconciliation to our Souls: That this is not an unnecessary Distinction, you shall find by comparing some Scriptures together: The first is *Rom. 5. 10.* *When we were Enemies, we were reconciled to God by the Death of his Son.* Again, *Eph. 2. 16.* *That he might reconcile both unto God into one Body by the Cross, having slain the Enmity thereby,* *Col. 1. 12. 21.* Thirdly, consider what is written, *2 Cor. 5. 18, 19.* *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the Ministry of Reconciliation;*

to

to wit, that God was in Christ reconciling the World unto himself, not imputing their Trespases unto them. Now compare we these three places fore-mentioned, with that which we find 2 Cor. 5. 20. We are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God: In the former places the Apostle told us we were reconciled; and in this place he beseecheth us to be reconciled: For to take up this difference, I say, that in the former he speaketh of our *Original Reconciliation*, wherein our Nature was reconciled to God by Christ; in the second, I say, he speaketh of our *actual Reconciliation*, wherein our Consciences become reconciled to God, thro' the apprehension of the Reconciliation which Christ hath wrought for us. First of all I must speak of our *Original Reconciliation*. And there I lay down this Proposition, That we were reconciled to God by the Death of his Son, without any previous Conditions in us, or performed by us. You see it is the act of Christ upon the Cross, it was

done by his Death: The Lord Christ being a common Person, taking our Nature upon him, *We are said to do that which he did, and to have that done upon us which was done upon him.* As in the first *Adam* we all sinned before we were, or had committed any actual Transgression: So in the Second *Adam* we were reconciled. *As by one Man's Disobedience many were made Sinners; so by the Obedience of one, shall many be made Righteous, Rom. 5. 19.* I say we are said to do that which he did, as to be buried with Christ, by Baptism into Death, *Rom. 6. 4.* We are said to be crucified with Christ, as our old Man is crucified with him, *Rom. 6. 6.* to be dead and alive with him. Reckon ye also your selves to be dead indeed unto Sin, but alive unto God through Jesus Christ our Lord, *Rom. 6. 11.* We are said to be risen with him, *Coloss. 3. 1.* which is elegantly set forth by the Prophet *Hosea*, speaking of the Resurrection of Christ. He speaketh on this wise: *After two days he will revive us, and the third day he will raise us up, and we shall live*

live in his sight, Hof. 6. 2. Yet more, we are said to be placed together in heavenly Places with him, Eph. 2. 5, 6. This is that which I call Original Reconciliation. Whereby we see that not only God was reconciled unto us, but also that our Nature was reconciled unto God by the Death of his Son, without any Condition, or Qualification wrought in us. Thus much for our Original Reconciliation. Now follows our *Actual Reconciliation*; to wit, the Manifestation of God's Reconciliation to us, and of the Reconciliation of our Nature to God in Jesus Christ. Here I lay down this Proposition: *Man's Actual Reconciliation to God, requireth previous Conditions and Qualifications to be wrought in Man by the Spirit of God, before Man can be actually reconciled to God, or God's Reconciliation manifested unto him.* Although this Proposition need no Proof, in regard that the World so far doteth on Conditions, that they will hardly admit God to be reconciled to Man, without Performances in Man: Surely much less will they think it

possible that *Man should be reconciled unto God*, without something wrought in Man; yet for our better understanding, I will shew you the Proof of this, by certain Texts: As, *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God*, John 3. 5. *Except a Man be born again, he cannot see the Kingdom of God*, Vers. 3. To enter into, and to see the Kingdom of God, is that which I call Reconciliation to God: To know the Favour and Love of God towards us in Christ, requires you see the Condition of being *born again of Water and of the Spirit*, which is (not to be baptized as the Papists would have it) but to have *such Fruits and Affects of God's Spirit wrought in us*, as purifie the Heart, as Water doth the Body. Secondly, *Except ye eat the Flesh of the Son of Man, and drink his Bloud, you have no Life in you*, John 6. 53. Mark, I pray you, he doth not say, that except ye eat the Flesh of the Son of Man, and drink his Bloud, ye have no Life in God, or in Christ; but ye have no Life in

in you. Now you see we must eat the Flesh of Christ, and drink his Bloud, or else we can have no Life in us. To eat his Flesh, and to drink his Bloud, is to believe in him, to have Life in you, is to know God's Favour in Jesus Christ, as much as if he should say, except ye believe, ye cannot know God's Favour to you in Jesus Christ. Unto this we may add in the third place: *Except ye repent, ye shall all likewise perish*, Luke 13. 3. And to this place we may also refer that place of which we had occasion to speak somewhat before; *Without Holiness no Man shall see God*, Heb. 12. 14. not only that Holiness is concomitant or Companion of our seeing of God, but that *Faith* being a part of (yea the first Fruits of Holiness) is that whereby the Soul is brought to the sight of God in *Jesus Christ*. But I am not willing to spend time in larger proof, though you cannot but perceive I might be very large herein, but I will for your better understanding, confine myself, and go on to shew you in particular, what *Conditions* are required in us, before we can be reconciled to God.

And here I have occasion, for the better explaining of this, to commend unto you three sorts of Conditions,

1. *Antecedent.*
2. *Present.*
3. *Consequent.*

Antecedent Conditions I call those which are necessarily presupposed in us, before we can submit unto God, or be reconciled unto him. They are such Conditions as may be separated from reconciliation in time, yea, they are such Conditions, as are, and may be in them which are not reconciled, nor yet ever shall be: so that they are proper, *Omnibus, sed non solis electis*, to all the Elect, but not only to the Elect.

2. *Present Conditions* I call them, that go before *reconciliation*, as the cause before the effect, yet are never separated from reconciliation in time, but are indeed the very thing whereby the holy spirit of God doth reconcile Man to God.

3. *Consequent Conditions* I call them, which do always follow Reconciliation,
as

as the Effect the Cause, although they are inseparable in respect of time. And I therefore undertake to speak of these (although the Curious may think me blame-worthy for transgressing the Rules of Method) that we might be warned of a Rock and Shelf; namely, that we do not confound these Conditions together, and to take those for *antecedent* which are only *consequent*: which to my knowledge hath made some Souls to make shipwrack for a time, whenas they would have in them before they believe, such Conditions as are only *consequents*, and not *antecedents* of faith: First, to speak of *Antecedent Conditions*, which necessarily go before our *reconciliation to God*: They shall be referred unto two Heads, the *first is the knowledge of Sin*, with whatsoever is requisite unto the *knowledge of sin*. The second is the *knowledge of the depth of Misery by Sin to be such*, as we can neither help our selves, neither is it in the power of any other Creature for to helpe us: but that we are undone for ever in respect of whatsoever we can do or any other for us; for until the Soul

be brought to this, there is no hope of reconciling it unto God : for you must know , that it is meer necessity that drives us : We are by nature *Haters of God*, and cannot be brought to come to God in love before we perceive God to love us ; such is the malignant Nature of Man, that if he could make any shift in the world, he would not be beholding to God for help. The prodigal Son will never return to his Father so long as he can get *Cloaths for his Back, and Meat for his Belly elsewhere* ; but when he is brought to that pass that he would fain have *filled his Belly with Husks which the swine did eat, and no Man gave unto him, Luke 15. 16.* Then he is contented, to think of submitting to his Father, but not before, if he could have got a Living by keeping of Hogs, he would not have returned. Thus is it with Man so long as he is in any hope to escape Misery any other way, there is no hope of his returning to God. *They that be whole need not the Physician, but they that are sick, Mat. 9. 12.*

The Pharisee thinketh himself able to establish his own Righteousness : and therefore

therefore he will not submit to the Righteousness of God, Rom. 10. 3. He cares not a pin for Christ, he is whole; he cares not for the Physician. If any man will come after me, let him deny himself and take up his Cross daily and follow me, Luke 9. 23. No Man can follow Christ except he deny himself, his own Righteousness and holiness; would you know a reason under the determinate Counsel of God why the Publicans and Harlots received Christ, but the holy Pharisees rejected him, (a true Pattern of our days :) the Pharisees thought themselves able to stand upon their own Legs; they were alive in their Conceits, and for them to hear of Righteousness in another, was too great a disparagement unto them and their Holiness; when the Publicans and Strumpets, being convinced of Sin, and having no Righteousness of their own, they are contented to accept it upon any terms. A rich Man, he sometimes scorneth a Gift, and saith nay, but I will buy it, I will Give satisfaction for it: but the poor naked Man is glad to receive what he wanteth. Thus before the Soul of Man be brought

brought to be reconciled unto God, it is necessary that it see it self a *sinful Creature*; yea so sinful, *That neither crying nor howling can wash it away*; yea so sinfull, *that no correction or amendment of Life is able to make satisfaction.*

Thus far of the antecedent Conditions; which, as I said before, are proper to all; but not only to them that are reconciled to God: For these that I have shewed hitherto, may be found in the not Reconciled, even as in the Reconciled; yea, in the Reprobate, even as in the Elect. The second sort of Conditions are present, which go before Reconciliation, as the Cause before the Effect; but is never separated from it; as being the thing I say, whereby the holy Spirit of God doth actually reconcile the Soul to God. Of this sort I find but one only Condition; namely, of faith, or Believing. Here are two things to be pondered: The first, *That without believing, the Soul (remaining in the Body) cannot be reconciled unto God.* The second, *That by believing, the Soul is actually reconciled unto God.* For
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the first, it is proved : *He that believeth not the Son, shall not see Life, but the Wrath of God abideth on him, John 3. 36.* To be reconciled to God, is to see Life, therefore he that believeth not, shall not be reconciled to God : But the apprehension of the Wrath of God shall torment his wakened Conscience. He that believeth not, shall not see Life ; he shall see nothing but wrath. Secondly, *He that believeth not God, hath made him a Lyar, 1 John 5. 10.* That is, hath accounted him a Lyar. Now, who can find in his Heart to be reconciled to a Lyar ? Whereby it is plain, that *without, or before Faith*, Man cannot be reconciled unto God. For the second, that by believing, the Soul becomes to be reconciled unto God : is proved ; *He that hath received his Testimony, hath set to his Seal that God is true, John 3. 33.* As many as received him, to them he gave Power to become the Sons of God, even to them that believe on his Name, *John 1. 12.* Whosoever believeth, hath power to cry, *Abba Father.* And to this place, we refer that known Text, *Rom. 5. 1. Therefore being justified*

stified by faith, we have peace with God through our Lord Jesus Christ. And this is the proper Office of faith, (as it justifieth) to reconcile the Soul and Conscience unto God, and to make us at peace with him, by assuring us of his favour, and Good will towards us, in Jesus Christ, manifested, in that God gave his only Son to be a Propitiation for our Sins, and to satisfy whatsoever the Justice of God required at his hands. And this is our receiving of Christ, our putting on of Christ, and our living by Faith (if we take faith for beleeving.) And thus much of the second condition which is present: Now follows the third sort of Conditions, which are consequent unto our Reconciliation, and things that accompany our salvation. These Conditions are first, Joy in the Holy Ghost. Secondly, Love to God and his Church. Thirdly, Now obedience in newness of Spirit, and not in oldness of the Letter.

First, Joy in the Holy Ghost, is a necessary Consequent, and an inseparable Companion to our reconciliation by Faith; as appears by that which hath been spoken before, touching joying in believing, with joy unspeakable
and

and full of glory. And indeed, how can it be that it should be otherwise? can the Men of this World hear of great possessions fallen unto them, without joyfulness? How then is it possible, that the Children of the Living God, can come to the apprehension of the Fatherly Love of God in Christ, but they must needs sing a new Song, yea, break forth into singing, and cry aloud, with the blessed Virgin, saying, *My Soul doth magnifie the Lord, and my Spirit hath rejoyced in God my Saviour,* Luke 1.46,47. If I could this day bring you happy tydings of reconciliation between King and Parliament, (which the God of Heaven effect,) what joy would this work in the Hearts of every Man here present? How much more shall the tydings of eternal Peace by Jesus Christ, affect the Soul with extraordinary comfort. Here what the Lord spaks concerning the new Jerusalem; *God shall wipe away all Tears from their eyes, and there shall be no more death, neither sorrow, nor crying, &c.* Rev. 21. 4. Let others think what they will; I firmly believe the *New Jerusalem* to be the glorious Kingdom

Kingdom of Jesus Christ, *which is righteousness, and peace, and joy in the holy Ghost*) advanced in the Conscience: And hither also are to be referred those glorious things that are spoken of the City of our God, by the Gospel Prophet, in these words, *The ransomed of the Lord shall return and come to Sion with Songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall fly away*, *Isay 35. 10.* This is the promise of our Saviour, *Your sorrow shall be turned into joy*, *John 16. 20.* This is the office of the Holy Ghost, *To be the Comforter, to speak peace and joy unto his People.* And therefore amongst the sundry precious Gifts, which are declared to be the Fruits of Gods Spirit, Joy, is not the least, *Gal. 5. 22.* This also is the Lot and Inheritance of the Saints of God: for we read not of any Converts in the Scripture, but we also read of the joy of Gods Spirit replenishing their souls: They, (even they) who were pricked in their Hearts, and knew not what to do, do not *eat their meat with gladness and singleness of Heart*, *Acts 2.*

46. The Eunuch returneth *rejoycing*, Acts 8. 39. *Samaria's Conversion causeth great joy in that City*, Acts 8. 8.

But why do I stay on particulars? Let us hear the Apostle for all; *We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement*, Rom. 5. 11. *We rejoyce in the hope of the Glory of God*: And more, *we Glory in tribulation also*, Verse 2. 3. Can the Sun be without his Light? can the fire be without heat? Then also may the called of God, the reconciled to the Father, be without joy and peace in believing. Can a Man stop the ebbing or flowing of the Water? then may the Souls of the reconciled to God be deprived of those floods of Comforts, which flow from Fountains of Comforts, into the subject of Comforts, the Souls of the People reconciled to God. This is the first effect of Reconciliation, Joy, and Peace. The second follows; which is, *Love to God*: Love is also an inseparable consequent of Mans Reconciliation: Can Man behold the Beauty of God, and the Glory of his Face in Jesus Christ? And the Soul not be ravished

ravished with Love. See the love of the reconciled to God, in that Garden of sweet Expressions, the Book of *Canticles*; *Stay me with flagons, comfort me with apples, for I am sick with Love*, Cant. 2. 5. The love of the reconciled to God, it is a great love: *Many sins are forgiven her, for she loved much*, Luke. 7. 47. A love taking great delight and contentment in the object beloved: *My beloved is white and ruddy, the chiefest amongst ten thousand. His Head is as the most fine Gold, his Locks are bushy, and black as a Raven, his Mouth is most sweet, he is altogether lovely*, Cant. 5. 10. &c. Again, it is a restless Love, that can find no content, can take no rest (no not in her bed) if she may not enjoy the presence of her Beloved. *By night on my bed I sought him whom my Soul loved, I sought him, but I found him not; I will rise now and go about the City, &c.* Cant. 3. 1. 2. That this Love is an inseparable consequent, a daily companion of Man's reconciliation to God, will be plain, when we shall see how the Holy Ghost, describing unto us the Called of God, setteth them forth by

by this token of love unto Almighty God: Eye hath not seen, nor eare hath not heard, &c. the things which God hath prepared for them that love him, 1 Cor. 2. 9. We know that all things work together for good to them that love God, Rom. 8. 28. This Ornament of Love is like the Garment of divers Colours, with which all the Kings Daughters, which were Virgins, were apparelled, 2 Sam. 13. 18. If a Woman be seen in the streets without a party-coloured garment, it is concluded, that she is either none of the Kings Daughters, or at least no Virgin: so is this Ornament of Love (I say) that thing, wherewith all the People of God, reconciled to him, are adorned; if we see a Soul altogether stript of this ornament, we conclude, They are not in the number of Gods People; or at least not reconciled. Therefore the Holy Ghost concludes; *He that loveth not, knoweth not God*, 1 John 4. 8. And as on the affirmative, pronounceth, *Grace be on all them that love our Lord Jesus Christ, in sincerity*, Eph. 6. 24. So also on the negative, *If any Man love not the Lord Jesus Christ,*

Christ, let him be Anathema Maranatha,
1 Cor. 16. 22. Thus you see the
consequents of our reconciliation, inse-
parably conjoyned together, so that
no Creature shall be able to put them
asunder: you have seen *Peace to the*
Brethren, and Love, with Faith from
God the Father, and the Lord Jesus
Christ, Eph. 6. 23. The third con-
sequent is *new obedience* in newness of
the Spirit: As *Peace, and joy, and*
love follow, and attend upon Faith,
so is new Obedience an attendant of
Love. *This is the Love of God, that*
we keep his Commandments, 1 Joh. 5.
3. *If you love me keep my Command-*
ments, Joh. 14. 15. *If a man love me,*
he will keep my words, Verse. 23. This
is that which I had occasion to speak
of before, that the Holy Spirit of God
doth not only cleanse the Conscience,
but in some measure the Conversation
also: This is that which I said before,
Without Holiness no Man shall see God,
and Drunkards shall not inherit the
Kingdom of God: I say again, that
Christ entring into the Soul, shall
drive out whatsoever is prophane, and
draw up the Soul by the Cords of Love
unto

unto new Obedience: And to this place we refer hatred of Sin, love of Vertue, a godly Sorrow for Transgression committed, revenge upon our selves, for the things that are past, and a jealous Care for that which is to come. But of these particularly I cannot speak; for as *Rome* was not built on a day, so neither can it be pull'd down in an hour (I mean the Doctrine of *Rome*.) And here I would have made an end of speaking of the Consequents of our *Reconciliation*, but that I fear the timorous Soul will be ready to say, In thus saying you have filled my Heart with sorrow: The Consequents of our *Reconciliation* being laid down, I confess they are true; but alas, when I cast an eye back upon mine own Soul, I find my joy and comfort little, my Love to be less than my Joy; and my Obedience to be least of all. This, this puts my Heart in fear, and makes my Soul to tremble. I answer, what is it that thou fearest, O thou of little Faith? Thou answerest, thou art afraid, that God is not thy God, that he is not reconciled unto thee: See thy errour, these things cannot be
signs

signs that God is not reconciled unto thee; but they are signs, that thou art not fully reconciled unto God, but that thy *Faith* is weak like the bulrush, that thy *Joy* is as little as thy *Faith*, and that thy *Love* and *Obedience* is as imperfect as thy *Joy*. Measure not the reconciliation of God to thy Soul, by the perfection of thy obedience; for in so doing thou plungest thy Soul into miserable Doubts. But seeing the imperfection, not of Gods Reconciliation to thee, but of thy Reconciliation to God, cry thou unto the Throne of Grace, Lord increase my Faith, and make my Love and Obedience, my Joy, and Peace; to abound more and more, through the Spirit of our God, and the Grace of our Lord Jesus Christ. And thus have I now done with the *antecedent*, the *present*, and *consequent* Conditions, of our Reconciliation to God. The next thing that I intend, is to make *Application*.

It hath been hitherto mine endeavour, to declare unto you the mysterie of salvation, and to imitate the skillfull Limner, to give unto every Limbe
and

and part, not only his due proportion, but also his due place, and not to set the Head where the foot should be, or the foot where the Head: I may peradventure to many seem guilty of that Crime which was laid against the Apostle, to turn the World upside down, and to place that in the bottom, which others make the top of the building, and to set that upon the roof, which others lay for a Foundation: But I submit my self to the Judgment of the Word: Consider we what hath been spoken, of Gods reconciliation to us without all Conditions; of our reconciliation to God, original and actual: and now let us see, if these Distinctions be founded (as it is before proved) upon the Holy Scriptures; of the Prophets and Apostles, whether they be not blameworthy that make no difference at all between these two, but confounding Heaven and Earth together, the Creature with the Creator, do most absurdly apply those things which are Antecedents, or Causes of our reconciliation unto God, to be Causes of God's Reconciliation unto us, drawing

a Vail before the free Grace of God, and keeping the Soul from settling upon a sure Foundation. The Lord complained of the Prophets of old (the false Prophets) that they *puddled the Waters with their Feet*. When Water is puddled, it is not Water; but Water and Dirt mingled together: In a Puddle no Man can discern whether it be deep or shallow: Water is Doctrine; Puddling is confounding of Things together, without division or separation: O that our Days were free from this Complaint! O ye Pastors of the Lord's Flock, that feed his Heritage, be you contented to bear the Word of Admonition, from the meanest of the Servants of God. Look back upon the Waters, that ye have made the Heritage of the Lord to drink: Consider the Pastures which you have set before them: Have you not made the Lord's Sheep become a Prey (sometimes to Presumption, sometimes to Despair) by your Doctrine? Have you not made the Souls of the Righteous sad, and the Soul of the Wicked to rejoice? Consider your ways,

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I pray you: Have you not many a time confounded the Conditions of our reconciliation to God, making that to be the Cause, which is the Effect, and that to be the Effect, which is the cause? Let me beseech you to weigh these things, and to endeavour that your Doctrine may be the *light of the World*, that it may be *clear as the Crystal*, proceeding from the *Throne of God*, and of the *Lamb*, *cc. 22. 1.* You Sheep of the Pasture of the Lord, the God of his Inheritance, know, it your Duty aptly to distinguish these things in your own Consciences, that you may enjoy the brightness of the Glory, of the Grace of God, set up in your Souls, if you search into the reason of your many years Bondage, of your miserable Doubting, you shall find your Disease, in that which hath been spoken, and I hope the Remedy also: the Lord give you understanding.

The second *Application*, may shew unto us the difference, between the reconciled, and the not reconciled: Although both may be objects of the Grace of God, both beloved of the everlasting Father; yet shall you find

a vast difference, if you look either upon their *Conversations*, or their *Consciences*. The difference of Conscience is, the not reconciled, have a defiled, and polluted Conscience; a Conscience that is either seared, and fitted with Atheistical carelesness, or at the best, *sitting in darkness* and the *shadow of death*, seeing no light, *Matth. 4. 16.* whenas the Conscience of the reconciled, do enjoy the light of the Glory of God in the Face of Jesus. Secondly, the Conversation of the People not reconciled, is either a Conversation polluted with Pharisaical Righteousness, and blind Zeal, (for all zealous Persons are not reconciled to God) seeking to establish its own Righteousness in the sight of God; or else a Conversation, according to the course of this World, according to the Prince of the Power of the Air; the Spirit that worketh in the Children of Disobedience; A Conversation in the Lusts of the flesh, *fulfilling the Desires of the Flesh and of the Mind*, *Eph. 2. 2. 3.*

The third *Application*, sheweth us an open door, for the easie understanding and plain reconciliation of many places

places of Scripture, which seem so exceeding different, as if no way of reconciling could be found. Let us learn to distinguish, when God speaketh of his reconciliation to us, and when he speaketh of our reconciliation to him. Let us learn to distinguish, between the thing, and the manifestation of the thing; the want of which distinction, breedeth an horrible confusion in the interpretation of Holy Scripture; To give an instance, it is written, *Galat. 3. 26. Ye are all the Children of God by Faith in Jesus Christ.* It is written again, *Gal. 4. 6. Because ye are Sons, God hath sent forth the spirit of his Son into your Hearts, crying, Abba Father.* In this last place, the Holy Ghost declares Sonship to be the cause of giving the Spirit, as also he declareth it to be an eternal Grace of God, communicated unto his people, *Having predestinated us unto the Adoption of Sons, by Jesus Christ, Eph. 1. 5.* But then if this be so, how are we said to be Sons of God by Faith, &c. I answer, the one speaketh of the thing it self, or of Gods reconciliation to us; The

other of the manifestation of the thing, or our reconciliation to God. Again, if the Grace of adoption be an eternal Grace, how is it said, we are *born again by the Word*? 1 Pet. 1. 23. and *begotten by the Word*? James 1. 18. I answer, these places are to be understood of the manifestation of Adoption, not of the Act of Adoption it self: And that this is so, is plain, *God hath begotten us again unto a lively Hope, by the resurrection of Jesus Christ from the dead*, 1 Pet. 1. 3. A lively hope is the thing, unto which we are begotten. And that it is ordinary in Scripture, to call the manifestation of things, by the Names of the things themselves, will be plain by two places, (I might bring two hundred) the first is *Jerem. 1. 10. I have this day set thee over the Nation, and over the Kingdoms, to root out, to put down, and to destroy, and to throw down, and to build, and to plant*. How doth poor *Jeremiah* destroy Nations? Even by declaring the Judgements of God in the overthrow of Nations. And thus doth he plant, by declaring the merciful Promises of
of

of God in the restoration of Nations.

The second place is, *Joh. 20. 23. Whose Sins ye remit, they are remitted, and whose Sins ye retain, they are retained.* How do the Apostles remit and retain Sins, but by declaring God's gracious remission to every one that believeth, &c.

But some may object and say, why doth not the Lord speak in plain terms? I answer; who art thou that wilt correct the Lord, and teach him to speak? I answer again, in our Saviours words, when his Disciples ask the Question, *Why speakest thou unto them in Parables? Mat. 13. 10.* His answer is, *Because it is given to you to know the mysteries of the Kingdom of God, but to them it is not given.* As as if he should have said, in respect of you, that are my People, I need not to speak more plain; for you (being taught of God) are able to understand the Mysteries of the Kingdom. In respect of others: I will not speak more plain, because to them it is not given to understand the mysteries of the Kingdom. Thus far for

the Application: I now draw to an end, only I will give you the *Skeleton* or *Map* of that which hath been delivered in a few words. Consider we the causes of Gods reconciliation, as it stands manifested to us in Christ. Secondly, the causes of our reconciliation to God.

G. d's Reconciliation to us,	1. <i>Efficient</i> , God's Love.	Our Reconciliation to God,	<i>Efficient</i> ,	{ Principal H. Ghost.
	2. <i>Material</i> Christs Righteousness.		<i>Material</i> ,	{ Instrumental Faith
	3. <i>Formal</i> , Imputation of Righteousness.		<i>Formal</i> ,	{ Christs righteousness.
	4. <i>Final</i> , God's Glory, Man's Salvation.		<i>Final</i> ,	{ Apprehension of Christs righteousness by Faith.
				{ Gods glory & mans consolation.

Consider we the difference of these two in their Causes. The *final* cause of Gods Reconciliation to us, is *salvation*; the *final* cause of our Reconciliation to God is, *Consolation*. The Lord fill you with his Spirit, that the apprehension of Gods *salvation* may fill you with eternal *Consolation*. Amen.

F I N I S.

*The Friend to this Edition
hath thought well to add*

Mr. Vavasor Powell's

Signs of a
True Believer.

1. **H**E is one that hath had clear convictions of sin especially his master-sin, and unbelief also of the want and worth of Christ, and of punishment for sin, as the due desert of sin, *John* 16. 8.

2. He is unbottomed and broken off from himself, he hath no confidence in himself (his birth education, parts, performances) and best works are impure

2 *Signs of a True Believer.*

pure in his own sight, *Phil.* 3. & 3.
Isay 64. & 6.

3. He is hardly brought to believe, he hardly believes that he doth believe, and hardly casts away his confidence, when he doth once truly believe

4. He prayeth to God most against his dearest and master sin, and praiseth God most when he hath power against it.

5. He never repents for any sin forsaken, or good he hath done, or Affliction he hath suffered for Christ.

6. In reading of Scripture he observes what helps on his holiness, and teacheth self-denial, as well as what increaseth knowledge.

7. He cares not what he hath, whether he goeth, what he suffers with Christ, and without Sin.

8. He is one that resolves to follow Christ through every condition, yet much suspects and fears he shall not be able to hold out.

9. He seeks and prizes holyness, to serve God here, as much or more than happiness hereafter.

10. Above all care, he bends himself to keep from his Master Sin, 2 *Sam.*
23. 24. 11.

Signs of a True Believer. 3

11. He neglects not his duty though he knows ther's great danger in doing it, *Dan.* 6. 10.

12. He is one that is careful to lay in, and to get true grace in his heart as well as in his profession like the wise Scribe, *Matthew* 13. and wise virgins. *Mat.* 25.

13. He cleaves to the Lord and follows him in the worst of times, when others forsake him, not crying *Hosannah* to day, and Crucifie him to morrow.

14. He takes patiently and thankfully the harshest words and the hardest dealings from God, *1 Sam.* 3. and *18.* *2 Kings* 20. 9. *19.* *Job* 1. 14.

15. He is much affected with, and afflicted for the sufferings of the godly, and sins of the wicked as *David*, *Jerom*, *Lot*, *Paul*.

16. He is one that when recovered out of his back-sliding, remembers his former good condition, with praises more to God, and hatred more to sin, *Hos.* 2. 7, 14. 2, 3.

17. He seeks and esteems sincerity more then any garnishing gifts, and prizeth plain and poor Saints that
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4 *Signs of a True Believer.*

are honest and upright, more then those that hath parts and weaith, if less sincere.

18. He devoteth himself more to Gods fear, and desireth grace for grace sake, *Neh. 1. 11.*

19. His chief delight is amongst the Saints, especially those that excell in vertue.

20. He is one that upon the least apprehension of Gods withdrawing from him, that seeks God the more earnestly.

21. He is one that upon every new mercy received is with new thankfulness delighted.

22. He hath such pity for perishing people, that he cannot but weep at the sense of their ruine, *Luke. 19 41.*

23. He is one that prosperity doth not lift up, not adversity cast down.

24. Every company is burthensome to him that is not designing Gods glory.

25. The longer he is acquainted with Christ, the greater is his affection to Christ.

Signs of a True Believer.

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26. He is one that knows the voyce of Christ, and will hear his voyce only, *John* 10. 4, 5. 1 *John* 4. 6.

27. He is one that lays the sins of Professors so much to heart, that it makes him walk sadly.

28. He is one that prays at his first conversion, *Acts* 9. 11. God hath no Still-born children.

29. He is one that upon self suspicion doth greatly desire to be searched, and doth earnestly search himself that this work may be of God approved, *Psal.* 77. 6. *Psal.* 139. 1.

30. Under deep distress or languishing, Gods promises are then most precious to him.

31. His faith helps on his holiness, and his holiness holds up his faith:

32. Wherever he goes he carries a constant jealousy with him over his heart, proving its affectedness to God and goodness.

33. He hath a soft, circumcised new heart, and is a new creature, *Ezekiel* 36. 26. 2 *Corinthians* 5. 17.

34. The peace of Christs house is the chief joy of his heart.

Signs of a True Believer.

35. He is more afraid of the hell in *his*, than the hell after sin.

36. He doth never resolve to go on in any known sin.

37. He is one that had rather dwell in a Cottage with the humble, than in a palace with the Ungodly.

38. He respects all, and rejects none of Gods commandments.

39. He often asks his heart, what am I? what a doing? whether a going?

ERRATA.

Page 60. line 23, 24, 25. for *and instead of an habitation, thou wast cast out* formed Creature, read *a deformed Creature.* p. 61. l. 1. read *Behold instead of an habitation, thou wast cast out.*

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